CHAPTER IX

CATHOLIC IDEALS

A.—LIVING THE LIFE OF THE MYSTICAL BODY OF CHRIST

It will, it is hoped, be evident to every Catholic who has perused the previous chapters of this work that the great need of our generation, as of every generation since Calvary, is the living of the Life of the Mystical Body of our Lord Jesus Christ in its fulness. Through Christ our Head the abundance of God's grace is at the disposal of every generation, but, alas! "Jesus has now many lovers of His heavenly kingdom, but few are willing to bear His cross . . . . many follow Jesus to the breaking of bread, but few to the drinking of the chalice of His Passion."[1] We should unceasingly ask our Lord to give us saints who, by their example, may rouse us from the torpor and mediocrity of our lives. For the need of our day is great. We seem to be fast approaching the culminating point of the open revolt from God's plan, which began with Luther in the sixteenth century. Luther's onslaught on order was an onslaught on the Mystical Body. The central point of his attack was directed against the Holy Sacrifice of the Mass, the Sacrifice of the Mystical Body, visible expression of our fallen race's solidarity with Christ and of our dependence on Calvary for the possibility of presenting fully ordered homage to the Blessed Trinity. "May God," wrote the German heresiarch, "fill the hearts of all pious Christians with such a horror of the Mass, that, when they hear it mentioned, they will make the sign of the Cross, as they would in presence of a diabolical manifestation."[2] Luther, however, retained belief in God and in the Divinity of Jesus, while refusing to observe

[1] *Imitation of Christ*, Book ii. chap. xi.

[2] *Luther's Correspondence*, 10, p. 81, written about 11th March, 1534, quoted by H. Grisar, S.J., *Martin Luther*. (French Edition, p. 278).

the order established by Jesus for our journey to union with the Three Divine Persons. Lenin, at the age of sixteen, had a sudden intuition that God did not exist, and he immediately tore off the crucifix he wore around his neck, spat on it, threw it on the ground and trampled on it. This is the spiritual drama which lies at the beginning of the present phase of that rejection of order which was ushered in by Luther's revolt. The present phase itself represents the installation of the natural man, on the purely material animal level, as supreme. Lenin's disciples or, to speak more accurately, those who manœuvred Lenin himself and who control his disciples, propose to bring about the unity of the human race on that level, after having destroyed the Catholic Church, the Mystical Body of Christ, which alone can unite men in a supranational, because supernatural, union.

The driving force of Satan is visible behind this perversion of order. As the attack and denial are much more radical—man is now proclaimed God—so the reaction on our side must be proportionately deeper. Our generation is called upon to live the life of the Mystical Body completely and fully. The questions of our time are not merely political or economic. The struggle is on a far higher plane, between the City of God, seeking to bring about a rebirth of order from above downwards, and the City of Satan ever seeking the ruin of souls. The arch-fiend has varied somewhat the old temptation. It is no longer: "Ye shall be as gods," but "there is no God," there is only man, and he is certain, forsooth, that man can get back the Garden of Eden here below in the Leisure-State of the future. He takes care, however, to have men forget that he it was who brought about man's fall and that he heard God say to our race: *In the sweat of thy face shalt thou eat bread, till thou return to the earth out of which thou wast taken.* (Genesis iii. 19.)

We Catholics must, accordingly, put ourselves by intellect and will on the real level of the struggle. If we in imagination take our stand behind the gibbet of Calvary and see God the Father holding out his Son Crucified to men, with the real life of the world coming from His Sacred Wounds to every succeeding generation, we have a faint image of the reality. We are a fallen

race. Through membership of our Lord's Mystical Body, the Church, men in every generation since Calvary have received back supernatural life. In proportion to their acceptance of that life, the natural life of persons, families and nations was restored, in the relatively imperfect fashion in which order can be realized, in this vale of inevitable tears and unavoidable suffering. We must, therefore, work for the uplifting of mankind along the lines laid down by the Church, supranational and supernatural, sacrificing ourselves in and with the Church. Too often, however, Catholics have an imperfect grasp of the reality of the Church as the Mystical Body of Christ. When we see the sacrifices made by young Russian Communists, with their false and enslaving mysticism of humanity indefinitely progressing by means of machinery and electricity, we ought to be spurred on to realize more fully the solidarity of our union with our Crucified Head. Only through such union can the political and economic life of the world be again animated with the spirit of supernatural charity, and social justice be reborn.

Very many Catholics have only what may be termed a negative idea of the Church. They believe, of course, that the Catholic Church is a divine institution, but for them its chief, nay its almost exclusive, function is to forbid certain lines of thought and action. Little wonder that those who have this imperfect idea of the Church are assailed by rebellious thoughts, for it is easy to realize how appealing some prohibited courses of conduct may be. Needless to say, the reading of non-Catholic and Masonically-inspired books which point out all the "original," independent thought that has been condemned by "Rome" and "the Vatican," in the course of centuries, tends to increase the strain. Some may even come to imagine that the Catholic ideal is to think the least possible or not at all. At best, such persons feel that their position is somehow inferior to their less hampered non-Catholic neighbours. It is worth while examining this attitude of mind and showing how utterly untrue and unfounded it is.

The Catholic Church on earth is a divinely-instituted society formed of human beings redeemed by their Divine Head, the Second Adam, and, as a society, is animated by the Divine Life coming from that Head. Nevertheless,

each and everyone of the members of that society is obliged to struggle against the tendencies of the fallen nature received from the first Adam. The Church has for positive mission the diffusion of that life, thanks to which men can live, on their level, the Inner Supernatural Life of God. It is only through that life that even our human natural life can be lived as it should be. The life which the Catholic Church diffuses is spiritual. Accordingly, she demands the acceptance by the human intelligence of the truths God has revealed, and the accomplishment by the human will of the sacrifices required, in order that the life of grace may dominate in our fallen nature. The Catholic Church has for mission, therefore, not only to declare the content of revelation, but to safeguard revealed truth from all contamination of error, speculative and practical. The Church must condemn whatever is opposed to or in any way endangers the real life of the world. On account of man's proneness to error since the fall, continual vigilance has to be exercised by the representatives of Christ the King. This accounts for the frequent condemnations of errors that are opposed to the true intellectual life and progress of the world.

If now we turn to the consideration of some of the errors which have been condemned, we shall find, under the apparent rigidity and seemingly unyielding spirit of the Church, that wonderful breadth of view and synthetic grasp of all the aspects of truth, which are the joy of the Church's children. Heresy, as its Greek original proclaims, means selecting and choosing. It involves in its very essence a rupture of the harmonious equilibrium of two truths, both of which are taught in their purity by the Catholic Church. Heresy takes one aspect of the full harmonious synthesis of the Divine Plan and exaggerates it till the resultant affirmation involves the negation of the complementary aspect. It is the partial truth contained in a heresy which obtains acceptance for the error therein involved, because the human mind is meant for truth and cannot embrace error as such. What the Catholic Church condemns is, needless to say, the error or negation, not the affirmation. Let us take some examples from the long list of errors and heresies.

Americanism is not condemned on account of its

assertion of the necessity of the active and social virtues, but on account of its *negation* of the interior virtues of self-denial, humility, obedience. It is not judged worthy of reproof on account of its *affirmation* of the beauty of the natural virtues, but on account of its *negation* of the splendour of the supernatural ones :—

"Those who affect these novelties," wrote Pope Leo XIII, "extol beyond measure the natural virtues as more in accordance with the ways and requirements of the present day, and consider it an advantage to be richly endowed with them, because they make a man more ready and more strenuous in action. It is hard to understand how those who are imbued with Christian principles can place the natural ahead of the supernatural virtues, and attribute to them greater power and fecundity. Is nature, then, with grace added to it, weaker than when left to its own strength? And have the eminently holy men, whom the Church reveres and pays homage to, shown themselves weak and incompetent in the natural order, because they have excelled in Christian virtue? Even if we admire the sometimes splendid acts of the natural virtues, how rare is the man who really possesses the habit of those natural virtues? . . . . If we scrutinize more closely the particular acts we have above referred to, we shall discover that oftentimes they have more the appearance than the reality of virtue. But let us grant that these are real. If we do not wish to run in vain, if we do not wish to lose sight of the eternal blessedness to which God in His goodness has destined us, of what use are the natural virtues unless the gift and strength of divine grace be added? . . . . For as the nature of man, because of our common misfortune, fell into vice and dishonour, yet by the assistance of grace is lifted up and borne onward with new honour and strength; so also the virtues, which are exercised not by the unaided powers of nature, but by the help of the same grace, are made productive of a supernatural beatitude and become solid and enduring.

"With this opinion about natural virtues, another is intimately connected, according to which all Christian virtues are divided, as it were, into two classes, *passive*, as they say, and *active*; and they add the former were

better suited for the past times, but the latter are more in keeping with the present. It is plain what is to be thought of such division of the virtues. There is not and cannot be a virtue which is really passive. 'Virtue,' says St. Thomas, 'denotes a certain perfection of a power; but the object of a power is an act; and an act of virtue is nothing else than the good use of our free will' (Ia, IIæ, a. I), divine grace of course helping if the act of virtue is supernatural. . . . The master and exemplar of all sanctity is Christ, to whose rule all must conform who wish to attain to the thrones of the blessed. Now, then, Christ does not change with the progress of the ages, but is 'Yesterday, and to-day, and the same forever' (Hebrews xiii. 9). To the men of all ages, the phrase is to be applied: 'Learn of Me because I am meek, and humble of heart' (Matthew xi. 29), and at all times Christ shows Himself to us becoming '*obedient unto death*' (Philippians ii. 8), and in every age also the word of the Apostle holds: '*And they that are Christ's have crucified their flesh with the vices and concupiscences*' (Galatians v. 24). Would that more would cultivate those virtues in our days, as did the holy men of bygone times! . . . . From this species of contempt of the evangelical virtues, which are wrongly called *passive*, it naturally follows that the mind is imbued little by little with a feeling of disdain for the religious life. And that this is common to the advocates of these new opinions we gather from certain expressions of theirs about the vows which religious orders pronounce. For, they say, such vows are altogether out of keeping with the spirit of our age, inasmuch as they narrow the limits of human liberty; are better adapted to weak minds than to strong ones; avail little for Christian perfection and the good of human society, and rather obstruct and interfere with it. But how false these assertions are, is evident from the usage and teaching of the Church, which has always given the highest approval to religious life."[1]

Again, the Church condemns in Protestantism not its *affirmations*, namely, that every Christian has a personal relation with our Lord, that religion is life, faith and love,

[1] Apostolical Letter *Testem Benevolentiae*, January 22nd, 1899, 'On True and False Americanism in Religion.'

that true religion is interior in spirit and in truth, but rather its *negations*, to wit, that Christ, treating man as a pure or angelic spirit, left out of consideration man's social nature and did not institute a visible, supernatural society, to draw His members into personal union with Him and guide them in living His Life, in which, by sanctifying grace, they really share. True religion is both interior and exterior, social and personal, respectful of freedom and devoted to the authority of the Mystical Body, dogmatic and moral. These affirmations are complementary and all are required.

What does the Church condemn in that Pantheism of which we have so frequently spoken in the preceding chapters? Is it the *affirmation* of the Divine Immensity or of the universality of the Divine Presence in all creatures? No, for that is the Church's own teaching. What she condemns is the limitation, restriction, and imprisonment of the Divine Immensity and of the Divine Universality in the narrow limits of the finite and the created. What she condemns is the Humanity-God, the Nature-God, that is to say, the *diminutions and negations* of the Divine Transcendency, which are at the same time negations of the true reality of nature and of humanity. To mix up and confuse things is to destroy them. God is *immanent* to all creatures by His Essence, His Presence and His Power, but He is at the same time infinitely *transcendent*. The Divine Immanence and the Divine Transcendence are two great truths which must be clearly grasped and firmly retained; they are purified and corrupted together. To the objection that God being *above* all things cannot be *in* all things, St. Thomas replies that God is *above* all things by the excellence of His nature, but *in* all things as the cause of their being, which is that which is most intimate and innermost in them.[1]

Again, Pantheism disfigures the great truth that God is all things in an eminent degree.[2] God is the sublimely infinite perfect transfiguration of all our glories and of

[1] "Deus est supra omnia per excellentiam suae naturae, et tamen est in omnibus rebus ut causans omnium esse . . . esse autem est illud quod est magis intimum cuilibet et quod profundius omnibus inest." (Ia, Q. 8, a. I. c. et ad I).

[2] Deus est omnia eminenter, *formaliter* eminenter aut *virtualiter* eminenter. "Cum ergo Deus sit prima causa effectiva rerum, oportet omnium rerum perfectiones praeexistere in Deo secundum eminentiorem modum." (Ia. Q. iv. a. 2.)

all our splendours: beauty, strength, light, springtime, gentleness, poetry. He is not identified with us, because we have limits; rather, the little that we are, all that we are, He is, but in an infinitely higher way. Thus is the affirmation of Pantheism surpassed and its error refuted at the same time. For the best way to refute an error is to make manifest the profound truth it disfigures and fails to grasp in its fulness.

There is in Pantheism another positive idea, that of our divinization. It is true that by Divine Grace, as St. Peter so strikingly teaches, we are "made partakers of the divine nature" (2 Peter 1-4), but this is done in a way infinitely removed from Pantheism. This participation of the Divine nature is possible for a finite being, even on earth, inasmuch as the creature, elevated in the very depths of his being and in the faculties from which his acts proceed, is now given for object of knowledge and love, even God as He knows and loves Himself. So St. Thomas explains the marvellous text of St. Peter. We never become God; our being is never confused with God's being. But, remaining ourselves, we acquire in glory, by the intuitive vision of God's essence, a union with the Deity infinitely more close and more entrancing than the most daring Pantheism ever dreamt of. Our oneness with God will be, not, of course, in the order of substance or being, but in the order of the immaterial union of the act of vision. We shall see Him as He is, in Heaven, the one True God, eternally happy and infinitely transcendent in the Trinity of Divine Persons. Here again, in the true doctrine divinely revealed, the affirmation of Pantheism is immeasurably surpassed.

Those who pretend to be shocked by the long list of condemnations formulated in the Syllabus of Pius IX or by the decrees of the Holy Office have not sufficiently remarked that, when the Church rejects all the different forms of exaggeration, she proclaims by that very fact the broad universal affirmation which lies behind all the errors. Error and heresy are diminutions of the integral truth, mutilations of the life of the intelligence. It is this mutilation, this restriction, which the Church condemns, thus maintaining the integrity of human thought, the breadth and fulness of the correct idea. Error as such is a negative force, a diminution of truth and being and

life ; what the Church condemns in an erroneous statement is not the element of truth and life and being accompanying it, but the degradation of these things. The Catholic doctrine of virtue has often been represented as a hindrance to the development of life. Seen in their true light, Catholic truth and Christian life are not to be likened to hampering bonds but to upward-soaring wings. Virginity is spiritual fruitfulness in the Church, as religious vows are the masterpiece of spiritual liberty, for the contemplative orders are active on a higher, transcendent plane.

The anathemas of the Church are in the full sense acts of homage to the integral truth. The poet sees only poetry, the experimental scientist only his test-tube, the astronomer the starry sky. Irreligion nearly always has its source in this narrowness, for irreligion is short-sightedness, a defect of vision. This is one of the causes of the present tide of unbelief, since "science" has buried itself in matter. For "science" thus becomes a narrow view of things, and, because it is narrow, and precisely because of this narrowness, it is anti-catholic. To enter the Catholic Church does not mean abdicating "manly free-thought" for an obscure childish dogmatism ; it means the enabling one's soul to attain true liberty and a complete grasp of the order of the Divine Plan. The Catholic religion dominates over all errors. Opposed to her are all the partial systems, all the individual philosophies, all the particular religions, all the brilliant paradoxes, accompanied by the specious relief which its very isolation and its exaggeration give to every exclusive idea. When we examine them, we see that every element of truth that is found in the religions elaborated by men is to be found in the Church's teaching, but incorporated into a transcendently higher synthesis. This is a point which it would be well to stress in the teaching of history. Orthodoxy alone has true breadth of view, for it alone is in full conformity with reality. When one understands that, one can sympathetically point out to non-Catholics that the elements of truth to which they cling are all to be found in God's Church and far more.[1]

It is not enough, however, for the human intelligence

[1] Readers are strongly recommended to peruse two little works by Joseph Serre : *Au Large* ! and *L'Eglise et l'Esprit large*, in which many of the points touched upon here are doveloped.

to grasp once more the integral order of the world. Our hold on order remains precarious, if it be not linked with love of the Cross. Love goes astray without intelligence, but faith without charity cannot get into contact with God, and the soul separated from God is out of vital touch with the world. The disordered humanism which denies that man is fallen and proclaims that humanity is self-sufficing and will, with time, eliminate defects and limitations from the world, cannot be effectively combated without the full acceptance of Christian life as life in union with Christ Crucified. Man cannot realize himself fully except through and by the Cross. Human life is meant to tend to the perfection of love of the Three Divine Persons and this perfection can be attained only along the road traced out by the Sermon on the Mount. Only men animated by such love can promote that spirit which will undo the individual self-seeking of post-Reformation capitalism and the blighting, savage hardness of Judaeo-Russian Communism. It is only through such love that a new social order will be born, in which the Gospel will be respected and the moral and material means of living a Christian life will be afforded the multitude on which our Lord had pity. But each Catholic must begin by accomplishing this work of living in union with our Lord Crucified within himself. That is the theatre upon which the evils afflicting the world must first be overcome. We must begin by reforming our own inner life and by accepting fully our Lord's rule in our own hearts. For we are called to live God's Inner Life of knowledge and love on our level of creatures; just as God's action springs from His inner Life, so our efforts for the Divine order in the world must have their source in interior union with the Blessed Trinity. Love must redescend from God to the world. "O eternal God," St. Catherine of Siena used to say, "hasten to have mercy on the world. In its present state, it is clearly on the brink of destruction. For it is deprived of the union of charity with Thee and with the neighbour. Men no longer love one another with a love based on Thee, O Eternal Truth."

Prayer and Penance are the great means recommended by Pope Pius XI in the Encyclical Letter, *Caritate Christi compulsi*, from which we have already so frequently quoted, for the return of politics and economics to their

true position of intrinsic subordination to the spiritual interests of human life :—

> "Penance then is," says the Sovereign Pontiff, "as it were, a salutary weapon placed in the hands of the soldiers of Christ, who wish to fight for the defence and restoration of the moral order in the universe. It is a weapon that strikes right at the root of all evil, that is, at the lust of material wealth and the wanton pleasures of life. By means of various works of penance, the noble-hearted Christian subdues the base passions that tend to make him violate the moral order. But if zeal for the divine law and brotherly love are as great in him as they should be, then not only does he practise penance for himself and his own sins, but he takes upon himself the expiation of the sins of others, imitating the saints who often heroically make themselves victims of reparation of the sins of whole generations, imitating even the divine Redeemer, Who became the Lamb of God, 'Who taketh away the sins of the world' (1 John i. 29). . . . The divine Heart of Jesus cannot but be moved at the prayers and sacrifice of His Church, and He will finally say to His spouse, weeping at His feet, under the weight of so many griefs and woes : 'Great is thy faith, be it done to thee as thou wilt' (Matthew xv. 28)."

The development of the spirit of the Mystical Body will demand here in Ireland, as it is demanding elsewhere, a reaction against the movement into the cities.[1] The big city is everywhere dominated by the principle of money-making as the end of human life, and so the organization of life therein is becoming more and more opposed to the spirit of our Lord. Thus city life tends to become infra-human, for it is only thanks to the life which our Lord communicates that we can succeed in being fully human. Of course, the spirit of the Mystical Body will react against the control exercised over human life by those who manipulate finance, but even if the right order of money for production and production for man were restored, life in the country will always remain ideal for men. Our Lord, by coming amongst us as an artisan in a country village, wished to give us the example

[1] Cf. *The Church and the Land* and *Nazareth or Social Chaos*, by Rev. Vincent McNabb, O.P., also *Flee to the Fields* by Rev. J. McQuillan, D.D., etc.

of a normal human life. The modern "man in the street" with his intelligence atrophied by the Press and the Cinema, with his senses jaded by jarring sights and sounds, is certainly not normal.[1]

In the organization of life, the spirit of the Mystical Body will seek to make itself felt by a reaction against the class-war which, as we have seen, is for the enemies of our Lord's Divinity only a transition-stage on the way to the subjection of the bulk of the nation, as in Russia, to the new *aristocracy* of the Communist Party. Instead of war and opposition, a spirit of co-operation and mutual respect, based on charity and justice, must be sedulously cultivated. Organizations of farmers and labourers, for example, must be helped to apply the spirit of the Lord they receive frequently in Holy Communion to their common problems. The Mystical Body of Christ demands an attitude of solidarity from its members, as brothers in Christ, with common interests and a common destiny.[2]

The Catholic family is the foundation and hope of society. Now, minds influenced by the Press and the Cinema gradually come to regard divorce and licence of every kind as "normal" and "progressive." As a reaction against the divinization of man, underlying the Declaration of Rights of 1789, thanks to which what is called manhood suffrage has been propagated everywhere, is it not time to increase the voting power of heads of families? The head of a family should have at least twice the voting power of an irresponsible youth. Again, as Communism concentrates its debasing influence on those irresponsible youths, male and female, should not their right to take part in vital decisions be delayed until they are at least thirty years of age and have a grasp of order and some sense of responsibility? Of course the inculcation of that grasp of order and sense of responsibility will demand the foundation of study-circles, in which young men and women will prepare themselves for Catholic Action in all spheres of life. "Young people," we read in the Letter of Pope Pius XI to Cardinal

[1] Is not summer-time a sign of the subordination of country to town, an indication of the subjection of the primary occupations to the secondary ones?

[2] The Association *Muintir na Tire* here in Ireland is an application of the spirit of the Mystical Body to the Irish countryside.

Bertram,[1] "should apply themselves especially to the work of formation and preparation, whilst grown-up men shall devote themselves to the apostolate on a wider scale, without neglecting or excluding any form of beneficent activity, provided it comes within the scope of the Divine Mission of the Church."

To this lay apostolate Pope Pius XI looks for the forces required to co-operate with the Hierarchy in bringing back the world from paganism.

> "Present circumstances, therefore," writes the Sovereign Pontiff in the Encyclical Letter, *Quadragesimo Anno*, "Venerable Brethren and Beloved Children, indicate clearly the course to be followed. Nowadays, as more than once in the history of the Church, we are confronted with a world which in large measure has almost fallen back into paganism. In order to bring back to Christ these whole classes of men who have denied Him, we must gather and train from amongst their very ranks auxiliary soldiers of the Church, men who know their mentality and their aspirations, and who with kindly fraternal charity will be able to win their hearts. Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should themselves be employers and merchants.
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> "It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles, amongst workingmen and amongst employers. No easy task is here imposed upon the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters. It is particularly necessary, however, that they whom you specially select and devote to this work should show themselves endowed with a keen sense of justice, ready to oppose with real manly constancy unjust claims and unjust actions; that they avoid every extreme with consummate prudence and discretion; above all, that they be thoroughly imbued with the charity of

[1] Letter, *Quae nobis*, of 13th Nov., 1928. "The centres of sound doctrine," we read in this Letter, "must be legitimately constituted and in consequence, receive the assistance and support of the authority of the Bishops."

Christ, which alone has power to incline men's hearts and wills firmly and gently to the laws of equity and justice. This course, already productive of success in the past, we must follow now with alacrity.

"Further, We earnestly exhort in the Lord the beloved sons who are chosen for this task, to devote themselves whole-heartedly to the formation of the men entrusted to them. In the execution of this most priestly and apostolic work, let them make opportune use of the powerful resources of Christian training, by instructing youth, by founding Christian associations, by forming study-circles on Christian lines. Above all, let them hold in high esteem and employ with diligence for the benefit of their disciples, the Spiritual Exercises, a most precious means of personal and of social reform, as we said in Our Encyclical, '*Mens nostra.*' These Exercises We declared in express terms to be most useful for the laity in general and especially for working-men, and We warmly recommend them; for in that school of the spirit not only are excellent Christians formed, but real apostles of every state of life are trained and enkindled with the fire of the Heart of Christ. From that school they will go forth, as the Apostles from the cenacle in Jerusalem, strong in faith, unconquerable in steadfastness under trials, aflame with zeal, eager only for the spread in every way of the Kingdom of Christ.

"And in truth, the world has nowadays sore need of valiant soldiers of Christ, who strain every thew and sinew to preserve the human family from the dire havoc which would befall it, were the teachings of the Gospel to be flouted, and a social order permitted to prevail, which spurns no less the laws of nature than those of God. For herself, the Church of Christ, built upon the solid rock, has nothing to fear, for she knows that the gates of hell shall not prevail against her (Matthew xvi. 18); and the experience of centuries has taught her that storms, even the most violent, pass, leaving her stronger and triumphantly victorious. But her maternal bosom cannot but be stirred at the thought of the countless ills which tempests of the kind would occasion to so many thousands; at the thought, above all, of the immense spiritual evils which would ensue, entailing the eternal ruin of so many souls redeemed by the blood of Christ."

B.—A CONTRAST IN IDEALS: CATHOLICISM AND COMMUNISM

The programme of social reform traced out by the Sovereign Pontiffs, Leo XIII, Pius X, and Pius XI, is simply the application to economics, that is, to questions concerning the production, distribution and exchange of goods required for bodily life, of the guiding lines that follow from the doctrine of the Catholic Church on the origin and destiny of the human race. The Catholic Church lays down guiding principles to be realized *freely* by man in accordance with circumstances. The same is true of Marx's programme. He also merely applies to economics his ideas on the origin and destiny of the human race. There is, of course, the enormous difference that Marxism denies spirituality and liberty. Marxians will take account of circumstances, in order to get their programme accepted, but, once it is accepted, the mode of application can know of no variety. It must be ruthless and pitiless. There can be no separation between Catholicism and economic life. Neither can there be a separation between Marx's anti-Christian attitude and his economic programme. Marx, like his friend, Heinrich Heine, was a pantheist. For Marx, man is purely material, but as matter, man is God.

> "This descendant of a line of rabbins and doctors," writes the Jewish historian, B. Lazare (*L'Antisémitisme*, p. 346), "inherited all the logical vigour of his ancestors. He was a clear and lucid Talmudist . . . a Talmudist who studied sociology and applied his natural aptitudes for exegesis to the criticism of political economy. He was full of that old Hebrew materialism which ever dreams of a paradise on earth and always rejects the hope held out of the chance of a Garden of Eden after death. But he was not merely a logician, he was also a revolutionary, a rebel and a bitter controversialist. Just like Heine also, his gift of sarcasm and invective came to him from Jewish sources."

OUTLINES OF CATHOLIC IDEAL

CONSEQUENCES OF FALL AND REDEMPTION

We Catholics must put ourselves by intellect and will on the level of the struggle which is being waged in our day around the Divinity of Christ and the reality of the supernatural life of His Mystical Body. We are a race fallen from supernatural life through the sin of our first parents. Through original sin we lost supernatural life and the harmony of our natural faculties was disturbed.

> "The fundamental cause of defection from the Christian law in social and economic matters," writes Pope Pius XI, in *Quadragesimo Anno*, "and of the apostasy of many workingmen from the Catholic faith which has resulted from it, is the disorderly affection of the soul, a sad consequence of original sin, the source of these and of all other evils. By original sin, the marvellous harmony of man's faculties has been so deranged that now he is easily led astray by low desires, and strongly tempted to prefer the transient goods of this world to the lasting goods of heaven. Hence comes the unquenchable thirst for riches and temporal possessions, which at all times has impelled men to break the law of God and trample on the rights of their neighbour; but the condition of the economic world to-day lays more snares than ever for human frailty."

Through membership of our Lord's Mystical Body, the Church, the human race has received back supernatural life and, in proportion as men accept that life, coming as it does from our Lord Crucified and risen from the dead, the natural life of persons, families and nations, is restored to order. We must, therefore, work for order in the world along the lines laid down by the Church, sacrificing ourselves in and with her, knowing that here below suffering is unavoidable and that man's nature is prone to revolt against supernatural life. Each and every one of us is obliged to struggle against the tendencies of the fallen nature received from the first Adam. Listen to Pope Leo XIII:—

> "Civil society was renovated in every part by the teachings of Christianity," writes that Pontiff in *Rerum Novarum*. ". . . Of this beneficent transformation

Jesus Christ was at once the First Cause and the Final End; as from Him all came, so to Him was all to be brought back. For when the human race, by the light of the Gospel message, came to know the grand mystery of the Incarnation of the Word and the Redemption of man, at once the life of Jesus Christ, God and Man, pervaded every race and nation, and interpenetrated them with His faith, His precepts and His laws. And if society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions. . . . And this may be asserted with utmost truth both of the State in general and of that body of its citizens, by far the great majority, who sustain life by their labour."

The Communist strivings for a dead level of equality are anti-natural and doomed to failure; the Pope continues:

"Let it then be taken as granted, in the first place, that the condition of things human must be endured, for it is impossible to reduce civil society to one dead level. Socialists may in that intent do their utmost, but all striving against nature is in vain. There naturally exist among mankind differences of the most important kind; people differ in capacity, skill, health, strength; and unequal fortune is a necessary result of unequal condition. Such inequality is far from being disadvantageous either to individuals or to the community. Social and public life can only be maintained by means of various kinds of capacity for business and the playing of many parts; and each man, as a rule, chooses the part which suits his own peculiar domestic condition."

Labour and toil must be accepted as part of our expiation for sin. Suffering cannot be eliminated. The Garden of Eden will not be given back. There is no possibility of a "good time all the time" for fallen man. Pope Leo XIII continues:

"As regards bodily labour, even had man never fallen from the state of innocence, he would not have remained wholly unoccupied; but that which would then have been his free choice and his delight became afterwards compulsory, and the painful expiation for his disobedience. 'Cursed be the earth in thy work; in thy labour thou shalt eat of it all the days of thy life' (Genesis iii. 17). In like manner, the other

pains and hardships of life will have no end or cessation on earth; for the consequences of sin are bitter and hard to bear, and they must accompany man so long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let them strive as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment—they delude the people and impose upon them, and their lying promises will only one day bring forth evils worse than the present. Nothing is more useful than to look upon the world as it really is—and at the same time to seek elsewhere, as we have said, for the solace to its troubles."

THE CATHOLIC CHURCH AND THE CLASS-WAR

The class-war is opposed both to nature and to the Catholic doctrine of Redemption through incorporation into the Mystical Body of Christ. Every human being is meant to relive the life of Christ, the life of Bethlehem, Nazareth and Calvary, on his level. Pope Leo XIII points out:

"The great mistake made in regard to the matter now under consideration is to embrace the idea that class is naturally hostile to class, and that the wealthy and the workingmen are intended by nature to live in mutual conflict. So irrational and so false is this view, that the direct contrary is the truth. Just as the symmetry of the human frame is the resultant of the disposition of the bodily members, so in a State is it ordained by nature that these two classes should dwell in harmony and agreement, and should, as it were, groove into one another, so as to maintain the balance of the body politic. Each needs the other: Capital cannot do without Labour, nor Labour without Capital. Mutual agreement results in pleasantness of life and the beauty of good order; while perpetual conflict necessarily produces confusion and savage barbarity. Now, in preventing such strife as this and in uprooting it, the efficacy of Christian institutions is marvellous and manifold. First of all, there is no intermediary more powerful than Religion (whereof

the Church is the interpreter and the guardian) in drawing the rich, and the poor breadwinners, together, by reminding each class of its duties to the other, and especially of the obligations of justice. Thus religion teaches the labouring man and the artisan to carry out honestly and fairly all equitable agreements freely entered into. . . . Doubtless before deciding whether wages are adequate, many things have to be considered; but wealthy owners and all masters of labour should be mindful of this—that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws, human and divine. . . . But the Church, with Jesus Christ as her Master and Guide, aims higher still. She lays down precepts yet more perfect, and tries to bind class to class in friendliness and good feeling. The things of earth cannot be understood or valued aright without taking into consideration the life to come, the life that will know no death. Exclude the idea of futurity, and forthwith the very notion of what is good and right would perish; nay, the whole scheme of the Universe would become a dark and unfathomable mystery. The great truth which we learn from Nature herself is also the grand Christian dogma on which religion rests as on its foundation—that when we have given up this present life, then shall we really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our abiding-place. As for riches and the other things which men call good and desirable, whether we have them in abundance, or lack them altogether—so far as eternal happiness is concerned—it matters little; the only important thing is to use them aright. Jesus Christ, when He redeemed us with *plentiful redemption*, took not away the pains and sorrows which in such large proportion are woven together in the web of our mortal life. He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. 'If we suffer with Him, we shall also reign with Him' (2 Timothy ii. 12). Christ's labours and sufferings, accepted of His own free-will,

> have marvellously sweetened all suffering and all labour. And not only by His example, but by His grace and by the hope held forth of everlasting recompense has He made pain and grief more easy to endure."

Thus we have a general view of the Catholic outlook on life, in the words of the Heads of the Church. That outlook on life was once embodied in the social institutions of Europe, but since the sixteenth century every effort has been made to weaken the Church's influence in politics and economics. The resultant evils must be overcome by returning to integral Catholicism. Now, as has been already pointed out in this work, there are four points upon which attack is always concentrated and which reforming action must ever keep in mind. They are: the supernatural and supranational Catholic Church, the State and the native land respectful of the rights of the Church, the Christian Family, and the development of the personality of the child through Catholic Education. Before, however, sketching the lines of reform according to the Sovereign Pontiffs, a few words must be said about the relation of the human person and of the family to the State. This will enable us later on to bring out the contrast between the Catholic ideal of membership of an ordered State and the complete subjection of the individual to the State-divinity in the system based on Marxian principles.

The human being, in Thomistic language, is both an *individual* and a *person*. On the one hand, owing to his having a material nature like the animals, that is to say on account of his being an individual, he is a component part of the whole, formed by the family or by civil society. In this respect he is directly ordered to society, he is only indirectly ordered to God. On the other hand, owing to his having an immaterial soul, by which he resembles the angels, that is to say, owing to his being a person, he is directly ordered to God and society exists for him. The *individual* is for society, as the part is for the whole, the hand for the body, but society is for the *person*, as the whole of an inferior order is for the whole of a superior order, as temporal life is for eternal life. We must say, proportionately, that the family is in the State as the part is in the whole and thus is subordinate to it from one point of view, while from another, the family, which provides the primary goods, birth, nourishment, education,

dominates the State, which provides only the secondary or supplementary goods. To save the State, a father of a family may be asked to sacrifice his life in war, but the whole order of the State is meant to serve the family and, through the family, the human person. "It belongs directly to *Social Justice* to ensure respect for the rights of the human person: to *Distributive Justice* it belongs to safeguard the rights of the individual or citizen."[1]

PRINCIPLES GOVERNING ECONOMIC REFORM

In his *Motu Proprio*, "*Fin dalla Prima*," December 18th, 1903, Pope Pius X collected the rules of Christian action traced out by Pope Leo XIII in his Encyclicals. I shall here quote those dealing with Economics, utilizing the English Catholic Truth Society's translation:—

"I. Human society, as God established it, is composed of unequal elements, just as the members of the human body are unequal; to make them all equal is impossible, and would be the destruction of society itself (Encyclical, *Quod Apostolici muneris*).

"II. The equality of the different members of society consists solely in this: that all men come from the hand of their Creator; that they have been redeemed by Jesus Christ; and that they will be judged, rewarded, or punished by God according to the exact measure of their merits and of their demerits (Encyclical, *Quod Apostolici muneris*).

"III. Consequently, it is conformable to the order established by God that in human society there should be princes and subjects, masters and men, rich and poor, learned and ignorant, nobles and plebeians, who, united by the bond of love, should help one another to attain their final end in Heaven, and their material and moral well-being on earth (Encyclical, *Quod Apostolici muneris*).

"IV. With regard to the goods of the earth, man has not only, like the animals, the use of them, but also the right of permanent ownership; and this, not only with reference to those goods which are consumed

[1] *Culture latine et ordre social*, by Rev. M. S. Gillet, O.P., p. 44. Cf. Idem. p. 80.

in being used, but also with reference to others (Encyclical, *Rerum Novarum*).

"V. Private property is an indisputable natural right, whether it be the fruit of labour or industry, or the transfer or gift on the part of another, and each one may reasonably dispose of it at will (Encyclical, *Rerum Novarum*).

"VI. To calm the strife between rich and poor, it is necessary to distinguish between justice and charity. Only when justice has been violated is there a right to make a claim (Encyclical, *Rerum Novarum*).

"VII. The obligations of the poor and of the workman are these: to perform wholly and faithfully the work which has been freely and equitably agreed upon; not to injure masters in their property or person; to abstain from acts of violence, even in defence of their own rights; and never to turn their demands into disturbances (Encyclical, *Rerum Novarum*).

"VIII. The obligations of justice for capitalists and masters are as follows: to pay a just wage for workmen; not to injure their lawful savings by violence, fraud, nor by open or hidden usury; to allow them freely to fulfil their religious duties; not to expose them to corrupting allurements, nor to the danger of scandal; not to entice them from a love of their family, and from careful thrift; not to impose on them work unsuited to their strength, age, and sex (Encyclical, *Rerum Novarum*).

"IX. It is an obligation of charity for the rich and for those who have means, to help the poor and needy, according to the precept of the Gospel. This precept is of such binding force that, at the day of judgment, as our Lord Himself tells us, a special account of its fulfilment will be required (Matthew xxv.) (Encyclical, *Rerum Novarum*).

"X. The poor, on their part, ought not to blush for their poverty, nor disdain the charity of the rich, above all when they think of Jesus, our Redeemer, Who, though He could have been born in wealth, made Himself poor to ennoble poverty and enrich it with incomparable merits for Heaven (Encyclical, *Rerum Novarum*).

"XI. Capitalists and workmen may themselves largely help towards the solution of the labour question, by

institutions formed to give timely aid to those who are in need, as also to draw together and unite the two classes. Such are societies of mutual help, numerous private insurance societies, what are called ' patronages ' for the young, and above all, workingmen's unions (Encyclical, *Rerum Novarum*).

" XII. Finally, let Catholic writers, while upholding the cause of the people and of the poor, beware of using language which may inspire the masses with hatred of the upper classes of society.[1] Let them not talk of claims and of justice, when it is a question of pure charity, as has already been explained. Let them bear in mind that Christ wishes to unite all men by the mutual bond of love which is the perfection of justice, and implies the duty of working for each other's good (Instruction of Sacred Congregation of Ecclesiastical Affairs)."

WORKINGMEN'S UNIONS

In the eleventh of the fundamental rules of Catholic Action set forth by Pope Pius X, that Pontiff spoke of the necessity of unions, especially of workingmen's unions. He returned to the point in his Encyclical Letter, *Singulari quadam*, addressed on September 24th, 1912, to the German Hierarchy. Therein he stresses the need for Catholic associations, in order that a Catholic's economic life and action may be in harmony with his religious beliefs :—

" Whatever a Catholic does, even in temporal matters, he has not the right to neglect his supernatural interests, nay more, the prescriptions of Catholic teaching oblige him to direct everything towards the Sovereign Good as towards the last end of all things. All his actions, inasmuch as they are either morally good or bad, that is to say, in agreement or disagreement with natural and divine law, come under the judgment and jurisdiction of the Church. All those, therefore, who glory in the name of Catholic, whether considered individually

[1] In a Letter of Cardinal Gasparri, Secretary of State, of 10th September, 1926, to Mgr. Otto Miller, President of International League of Catholic Workingmen's Associations, this point is also touched upon : " A dangerous tendency is showing itself even amongst some Catholics, who, under pretence of favouring the rights of workingmen—a matter in itself assuredly very just and praiseworthy—do not seem to take as much account of their duties."

or as members of an association, if they are mindful of their duty as Catholics, should endeavour to promote peace and charity and not hostility and jealousy between the different classes of citizens. The social question and the controversies connected with it, about the nature and length of work, about the mode of fixing wages, about strikes, are not purely economic questions, capable of being settled without any reference to the authority of the Church. 'On the contrary, it is a most certain fact that the social question is above all a moral and religious question, and for that reason must be settled by the principles of morality and according to the dictates of religion' (Encyclical, *Graves de Communi*).

"Now with regard to workingmen's unions, although their aim is to procure temporal advantages for their members, nevertheless those unions merit unreserved approval and are to be considered best calculated to procure the true and lasting good of their members which have the Catholic religion for chief foundation and openly follow the guidance of the Church. We have often proclaimed this, Ourselves, when the occasion presented itself in different countries.

"Hence it follows that Catholic associations of this kind should be instituted and favoured in every way, certainly in Catholic countries and in all other regions besides, wherever it seems possible by means of them to provide for the different needs of the associates. Nor in the above-mentioned countries could it ever meet with approval, when associations which touch religion and morality directly or indirectly are in question, that mixed associations, that is, composed of Catholics and non-Catholics, should be favoured and propagated. For, to take one point, in associations of this kind, the integrity of faith and just obedience to the laws and precepts of the Catholic Church are exposed to grave dangers or certainly are liable to be so exposed."

With regard to mixed unions in Germany, Pope Pius X decided that they might be "tolerated for Catholic workers."

"This, however, We grant," he says, "on condition that special precautions be taken to ward off the dangers which, as We have said, are inherent in such organizations. The chief of these precautions are as follows:

First of all, care is to be taken that the Catholic workers, who are members of these trade unions, be enrolled also in those Catholic associations for workingmen which are called Workingmen's Associations (*Arbeitervereine*). . . . The directors of these latter associations, aware of the needs of our epoch, must teach the workingmen, especially with regard to their obligations of justice and charity, the precepts and laws necessary or useful for them to know thoroughly, in order that they may be able to act rightly in their trade unions and in accordance with the principles of Catholic doctrine.

"Besides, these same trade unions, in order that Catholics may join them, must abstain from every theory and every act not in agreement with the teaching and orders of the Church or of the competent religious authority. There must be nothing reprehensible from this point of view in their writings, words or acts. The Bishops must consider it amongst their most sacred duties to observe how these societies act and to see that Catholics suffer no detriment from their relations with them."

In *Quadragesimo Anno*, Pope Pius XI has repeated the injunctions of Pius X with regard to neutral trade unions,

"It belongs to the Bishops," he says, "to permit Catholic workingmen to join these unions, where they judge the circumstances render it necessary and there appears no danger for religion, observing however the rules and precautions recommended by Our Predecessor of saintly memory, Pius X. Among these precautions the first and most important is that, side by side with these trade unions, there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labour unions to which they belong the upright spirit which should direct their entire conduct. Thus will these unions exert a beneficent influence far beyond the ranks of their own members."

The whole question of associations of employers and employees received further development in the Letter of the Sacred Congregation of the Council to the Bishop of Lille (France), June 5th, 1929. The following guiding principles are laid down in that document:

"(I) The Church recognizes and affirms the right of employers and employed to form industrial associations,

either separately or jointly, and sees in such organizations an efficacious means towards the solution of the social question.

"(II) The Church, under existing circumstances, considers the formation of these industrial associations as morally necessary.

. . . . . .

"(V) It is the desire of the Church that industrial associations should be instruments of peace and concord, and with this object in view she suggests the institution of joint commissions (i.e., consisting of representatives of employers' associations and trade unions) as a bond of union between them.

"(VI) It is the desire of the Church that industrial associations organized by Catholics for Catholics, should be composed of Catholics, although it recognizes that particular circumstances may compel the adoption of a different course."

Finally, with regard to this point, Pope Pius XI has urged the creation of vocational or occupational groups, thus applying to the economic affairs of our day the doctrine of our solidarity in the Mystical Body of Christ. In the Encyclical, *Quadragesimo Anno*, the Sovereign Pontiff writes as follows :—

"The aim of social legislation must, therefore, be the re-establishment of vocational groups. Society to-day still remains in a strained and, therefore, unstable and uncertain state, being founded on classes with contradictory interests and hence opposed to each other, and consequently prone to enmity and strife. . . . The demand and supply of labour divides men in the labour market into two classes, as into two camps, and the bargaining between these parties transforms this labour market into an arena where the two armies are engaged in combat . . . there cannot be question of any perfect cure, except this opposition be done away with, and well-ordered members of the social body come into being anew, vocational groups, namely, binding men together not according to the position they occupy in the labour market, but according to the diverse functions which they exercise in society . . . in these associations the common interests of the whole group must predominate; and among these

interests the most important is the directing of the activities of the group to the common good. Regarding cases in which the interests of employers and employees call for special care and protection against opposing interests, separate deliberation will take place in their respective assemblies and separate votes will be taken as the matter may require. . . . Let those free associations which already flourish and produce salutary fruits make it the goal of their endeavours, in accordance with Christian social doctrine, to prepare the way and to do their part towards the realization of that ideal type of vocational groups which We have mentioned above."

FURTHER PRINCIPLES FOR THE UPLIFT OF THE MASSES

Pope Pius XI has further laid down guiding lines for the uplift of the masses in the same Encyclical, and also for the action of the State in avoiding the two extremes of individualism and collectivism. With reference to the wage-earners, the Sovereign Pontiff writes :—

"Every effort, therefore, must be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the working-man. The purpose is not that these become slack at their work, for man is born to labour as the bird to fly, but that by thrift they may increase their possessions and by the prudent management of the same may be enabled to bear the family burden with greater ease and security, being freed from that hand-to-mouth uncertainty which is the lot of the proletarian. Thus they will not only be in a position to support life's changing fortunes, but will also have the reassuring confidence that, when their own lives are ended, some little provision will remain for those whom they leave behind them. . . . This programme cannot, however, be realized unless the propertyless wage-earner be placed in such circumstances that by skill and thrift he can acquire a certain moderate ownership, as was already declared by Us, following in the footsteps of Our Predecessor. . . . And, first of all, those who hold that the wage-contract is essentially unjust, and that in its place must be introduced the contract of partnership, are certainly

in error. They do a grave injury to Our Predecessor, whose Encyclical not only admits this contract, but devotes much space to its determination according to the principles of justice. In the present state of human society, however, We deem it advisable that the wage-contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain both of the wage-earners and of the employers. In this way wage-earners are made sharers in some sort in the ownership, or the management, or the profits. In estimating a just wage, not one consideration alone but many must be taken into account, according to the wise words of Leo XIII: 'Before deciding whether wages are fair, many things have to be considered' (Encyclical, *Rerum Novarum*). . . . The obvious truth is that in labour, especially hired labour, as in ownership, there is a social as well as a personal or individual aspect to be considered. . . . From this double aspect . . . follow important conclusions for the regulation and fixing of wages. In the first place, the wage paid to the workingman must be sufficient for the support of himself and of his family (Encyclical, *Casti Connubii*). It is right, indeed, that the rest of the family contribute according to their power towards the common maintenance, as in the rural home or in the families of many artisans and small shopkeepers. But it is wrong to abuse the tender years of children or the weakness of woman. . . . Every effort must, therefore, be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs. If in the present state of society this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult workingman just such a wage. . . . The condition of any particular business and of its owner must also come into question in settling the scale of wages, for it is unjust to demand wages so high that an employer cannot pay them without ruin, and without consequent distress amongst the working people themselves. . . . Finally, the wage-scale must be regulated with a view to the economic welfare of the whole people. . . . All are aware that a scale of wages too low, no less than a scale excessively high, causes unemployment."

THE OBSERVANCE OF CATHOLIC HOLYDAYS

"If owners of property," writes Pope Leo XIII,[1] "should be made secure, the workingman, in like manner, has property and belongings in respect to which he should be protected; and foremost of all, his soul and his mind. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth and that practice of goodness in which the full life of the soul consists. . . . No man may with impunity outrage that dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of heaven; nay, more, no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights.

"From this follows the obligation of the cessation from work and labour on Sundays and certain holydays. The rest from labour is not to be understood as mere giving way to idleness; much less must it be an occasion for spending money and for vicious indulgence, as many would have it to be; but it should be rest from labours hallowed by religion. Rest (combined with religious observances) disposes man to forget for a while the business of his every-day life, to turn his thoughts to things heavenly, and to the worship which he so strictly owes to the Eternal Godhead. It is this, above all, which is the reason and motive of Sunday rest."

Protestantism attacked the holydays of the Catholic Church. The uprise of the Judaeo-Calvinistic spirit meant the triumph of a mentality completely opposed to that which freed men from toil on certain days, in order to allow their souls to breathe a supernatural atmosphere of other-worldliness. A reaction came later on when an unwilling tribute was paid to the practical

[1] Encyclical Letter, *Rerum Novarum*.

sanity of the Catholic Church by the introduction of Bank Holidays. The very name is significant. The power of finance condescends to allow its bond-slaves to taste a pagan respite from work. Should there not be a further reaction towards the sanctification of the Catholic Holydays and their substitution for the Bank Holidays, which are characteristic of the age when men existed for production and production was dominated by money? Could not, for example, the Feast of the Assumption be substituted for the August Bank Holiday?

RÔLE OF THE STATE IN SOCIAL RECONSTRUCTION

A few passages from the Encyclical, *Quadragesimo Anno*, will serve to give an idea of the rôle of the State in the reconstruction of the Social Order, according to Pope Pius XI.

> "What We have written thus far regarding a right distribution of property and a just scale of wages is concerned directly with the individual, and deals only indirectly with the social order. . . . When We speak of the reform of the social order, it is principally the State We have in mind. Not indeed that all salvation is to be hoped from its intervention; but because on account of the evil of 'individualism,' as We call it, things have come to such a pass that the highly developed social life, which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the State."

Accordingly, the Sovereign Pontiff sums up the remedies briefly as follows:

> "The principles of right reason and Christian social philosophy, regarding Capital, Labour and their mutual co-operation, must be accepted in theory and reduced to practice. In the first place, due consideration must be had for the double character, individual and social, of Capital and Labour, in order that the dangers of individualism and of collectivism be avoided. The mutual relations between Capital and Labour must be determined according to the laws of the strictest justice, called commutative justice, supported, however, by Christian charity. . . . To that end all the institutions

of public and social life must be imbued with the spirit of justice; and this justice must above all be truly operative, must build up a juridical and social order able to pervade all economic activity. Social charity should be, as it were, the soul of this order and the duty of the State will be to protect and defend it effectively."

CATHOLIC IDEAL IS ABOVE EXTREME ERRORS OF INDIVIDUALISM AND COLLECTIVISM

On the one hand, the Sovereign Pontiff insists that free competition alone cannot be the guiding principle in economic matters. This principle gained sway owing to the attack on the Mystical Body of Christ in the sixteenth century and to the prevalence of the Puritan or Calvinistic spirit. It has ultimately led to the domination of the State by the forces that control credit and finance:—

"Just as the unity of human society," writes the Sovereign Pontiff, "cannot be built upon class warfare, so the proper ordering of economic affairs cannot be left to free competition alone. From this source have proceeded in the past all the errors of the 'individualistic' school. This school, ignorant or forgetful of the social and moral aspect of economic matters, teaches that the State should refrain in theory and practice from interfering therein, because these possess in free competition and open markets a principle of self-direction better able to control them than any created intellect. Free competition, however, though within certain limits just and productive of good results, cannot be the ruling principle of the economic world; this has been abundantly proved by the consequences that have followed from the free run given to these dangerous individualistic ideals. It is therefore very necessary that economic affairs be once more subjected to, and governed by, a true and effective guiding principle . . . to wit, social justice and social charity."

The Sovereign Pontiff then points out that as a result of unchecked competition, financial forces dominate the world:

"In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in

the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure. This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will. This accumulation of power, the characteristic note of the modern economic order, is a natural result of limitless free competition, which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience. . . . Free competition is dead: economic dictatorship has taken its place. Unbridled ambition for domination has succeeded the desire for gain: the whole economic life has become hard, cruel and relentless in a ghastly measure. . . . . As regards the relations of peoples among themselves, a double stream has issued forth from this one fountain-head: on the one hand, economic Nationalism or even economic Imperialism; on the other, a not less noxious and detestable Internationalism or International Imperialism in financial affairs, which holds that where a man's fortune is, there is his country."

The independence of States and all that is enshrined in the idea of native land must be strenuously defended against the international financiers, who, it must always be remembered, are largely of one nation, the Jewish nation.

On the other hand, the reaction against the abuse of private property by excessive individualism has paved the way for Communism or Collectivism. We saw in an earlier chapter the part played by Jewish financiers in implanting that anti-human system in Russia. Pope Pius XI "does not think it necessary to warn upright and faithful children of the Church against the impious and nefarious character of Communism." He blames very severely both those who do not try to alleviate the conditions which exasperate men's minds and those who allow the propagation of Communist doctrines.

To remedy the terrible evils which have come upon the world from the domination of international financial forces, there must be a full return to the true Catholic attitude towards life and to the observance of the moral law. As has been pointed out already, the Church's teaching upon usury and speculation must be accepted.

> "A stern insistence on the moral law, enforced with vigour by civil authority," writes Pope Pius XI, in the same Encyclical Letter, "could have dispelled or perhaps averted these enormous evils. This, however, was too often lamentably wanting. For at the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice. As a result, a much greater number than ever before, solely concerned with adding to their wealth by any means whatsoever, sought their own selfish interests above all things; they had no scruple in committing the gravest injustices against others. Those who first entered upon this broad way which leads to destruction, easily found many imitators of their iniquity because of their manifest success, their extravagant display of wealth, their derision of the scruples of more delicate consciences, and the crushing of more cautious competitors. With the leaders of business abandoning the true path, it is not surprising that in every country multitudes of workingmen, too, sank in the same morass; all the more so, because very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed, without the slightest thought of higher interests. The mind shudders if we consider the frightful perils to which the morals of workers . . . are exposed in modern factories; if we recall how the present economic *régime*, and above all the disgraceful housing conditions prove obstacles to the family tie and the family life; if we remember the insuperable difficulties placed in the way of a proper observance of the holydays."

Catholic rulers and all Catholics everywhere must point out that salvation for the world lies in acknowledgment of the authority of the Sovereign Pontiff on usury,

on the morality of stock-exchange speculations and on the morality of economic transactions generally.

> "For no human institution exists," wrote Pope Pius XI in the Encyclical Letter, *Ubi Arcano Dei*, "which can impose upon the nations an international code, adapted to the present time, similar to the one which, in the Middle Ages, ruled that Society of nations which was known as Christendom. Injustices may have been frequently committed therein, nevertheless the sanctity of the law remained undisputed, a safe standard by which the nations themselves might be judged. But there is a divine institution, which can guarantee the sanctity of the law of nations, an institution which, embracing all nations and transcending them, is endowed with supreme authority and evokes veneration through its plenary powers of rule—the Church of Christ. Thanks to its divine mission, to its nature, to its constitution and the prestige which time has conferred upon it, it alone has shown itself equal to so great a task, and, far from succumbing to the onslaughts of war, it has emerged with vigour marvellously increased. . . . It is necessary, therefore, that human society be rightly organized, in order that the Church, following its divine mission, may be in a position to defend the rights of God towards men, individually as well as collectively. This is what We have briefly expressed as the reign of Christ."

All Catholics should realize that there are not two worlds, but one only, in which we must accept God's plan for ordered life or else wander in aimless disorder.

The granting of credit in a State must not be the monopoly of a few, whose relations with international financiers are unknown and uncontrolled:

> "There is no reason why the control of credit should be in the hands of a few anonymous groups for their own profit. . . . There is an urgent necessity for banking to be sharply differentiated by its various functions: the provision of safe deposit, the accumulation of savings, the supply of credit, small and large, the assistance of commercial operations, the guidance of investment and the conduct of international transactions. It would at once be seen that some of these functions could be discharged by local groups, others

by vocational associations, others again by the State or by international bodies. For the old system has now been proved to be a tyranny of plutocrats divorced entirely from the needs and interests of the people."[1]

PERSONAL AND SOCIAL FUNCTIONS OF PRIVATE PROPERTY

Every human being is bound to lead a good life. "Since the special form of man is rational, there is a natural inclination in every man to act according to reason. This means acting virtuously."[2] Now two things are necessary for a good life. The chief requisite is virtue and the primary common good of a nation consists in the virtuous life of its citizens. The other requisite for a good life is secondary and quasi-instrumental in character, namely, a sufficiency of material goods, the use of which is necessary for the exercise of virtue and the fulfilment of the moral obligations incumbent on a person.[3] In other words, in order that the average man may be able to lead a virtuous life without being obliged to be heroic, the needs of the body must be provided for in suitable fashion. Accordingly, as things that are without reason are for man's use and benefit, and man cannot attain perfection without the aid of these things, every man has a natural right to that sufficiency of material goods which will enable him to live his life in conformity with his nature. To this right corresponds on the part of man the duty of labour.[4] This duty is peculiar to man, for he is lacking in that natural equip-

[1] *G.K.'s Weekly*, March, 9th, 1933. "The best means of ending it [usury] is to set up organizations through which credit, that indispensable element of all economic activity, is put at the disposal of those who need it for their occupation, and this not, as too often happens, under conditions that chiefly benefit those who give credit, but on the contrary, entirely favourable to those who receive it. Such are co-operative credit associations, now happily widespread." (*A Code of Social Principles*. C. S. G., p. 50. Cf. p. 51).

[2] Ia, IIae, Q. 94, a. 3.

[3] St. Thomas, *De Regimine Principium*, l. 1, c. 15.

[4] "As manual labour is ordained to the gaining of one's livelihood, it is necessary with a necessity of precept, inasmuch as it is required for that end . . ." (IIa, IIae, Q. 187, a. 3). St. Thomas points out in the same place that by manual work is to be understood work done with hands or feet or tongue. "Inasmuch as the hand is the instrument of instruments, by the work of the hands or manual work is to be understood every operation by which a man may lawfully gain a livelihood." Cf. *Quodlibet*, vii. a. 17.

ment of clothing and protection from the inclemency of the weather enjoyed by the animals. If, however, health or the weakness of childhood render labour impossible, the prior right to the above-mentioned sufficiency of material goods does not cease to exist.

Moreover, man is destined by nature to live in the society of his fellow-men. Accordingly, the organization of society must aim at enabling men to live their lives in a manner befitting creatures of God and human persons. It is therefore the office and duty of the political authority to care for the primary common good, namely, virtue, intellectual and especially moral, as well as for the secondary common good, namely, riches and other external goods, which are required as the instruments of a virtuous life. On account of the connexion between the primary common good and the secondary common good, the political authority in the State must accordingly strive to secure to each member of the community the practical possibility of acquiring that sufficiency of worldly goods normally required for a decent life. Now, that sufficiency of goods will not be forthcoming unless the right of private ownership of productive property be respected :

> "It is clear that the main tenet of Socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and disorder into the commonweal. . . . . It would throw open the door to envy, to mutual invective, and to discord ; the sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry ; and that ideal equality about which they entertain pleasant dreams would be in reality the levelling down of all to a like condition of misery and degradation."[1]

But then private ownership of productive property must also recognize and fulfil the social function incumbent on it, on account of the secondary common good of the members of the society :

> "Neither Leo XIII," says Pope Pius XI, "nor those theologians who have taught under the guidance

[1] Encyclical Letter, *Rerum Novarum*.

and direction of the Church, have ever denied or called in question the twofold aspect of ownership, which is individual or social according as it regards individuals or concerns the common good. Their unanimous contention has always been that the right to own private property has been given to man by nature or rather by the Creator Himself, not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it, the goods which the Creator has destined for the human race may truly serve this purpose Now these ends cannot be secured unless some definite and stable order is maintained. There is, therefore, a double danger to be avoided. On the one hand, if the social and public aspect of ownership be denied or minimized, the logical consequence is 'individualism,' as it is called; on the other hand, the rejection or diminution of its private and individual character necessarily leads to some form of 'collectivism.' To disregard these dangers would be to rush headlong into the quicksands of modernism, in the moral, juridical and social order, which We condemned in the Encyclical Letter issued at the beginning of Our Pontificate.[1] Let this be noted particularly by these seekers after novelties, who launch against the Church the odious calumny that she has allowed a pagan concept of ownership to creep into the teachings of her theologians, and that another concept must be substituted, which in their astounding ignorance they call Christian."[2]

It is the function of the political authority in the State to get owners of property to fulfil the social function incumbent on them:

"It follows from the two-fold character of ownership which We have termed individual and social," writes Pope Pius XI,[3] "that men must take into account in this matter, not only their own advantage, but also the common good. To define these duties in detail, when the need occurs and when the natural law does not do so, is the function of the government. Provided that the natural and divine law be observed, the

[1] Encyclical Letter, *Ubi Arcano*, December 23rd, 1922.
[2] Encyclical Letter, *Quadragesimo Anno*. [3] Ibid.

public authority, in view of the common good, may specify more accurately what is licit and illicit for property owners in the use of their possessions. . . . It is plain, however, that the State may not discharge this duty in an arbitrary manner. Man's natural right of possessing and transmitting property by inheritance must remain intact, and cannot be taken away by the State; 'for man precedes the State,'[1] and, 'the domestic household is antecedent, as well in idea as in fact, to the gathering of man into a community,'[2] Hence the prudent Pontiff had already declared it unlawful for the State to exhaust the means of individuals by crushing taxes and tributes. 'The right to possess private property is derived from nature, not from man; and the State has by no means the right to abolish it, but only to control its use and bring it into harmony with the interests of the public good.' However when civil authority adjusts ownership to meet the needs of the public good, it acts not as an enemy, but as the friend of private owners; for thus it effectively prevents the possession of private property, intended by nature's Author in His wisdom for the sustaining of human life, from creating intolerable burdens and so rushing to its own destruction. It does not, therefore, abolish, but protects private ownership; and so far from weakening the right of private property, it gives it new strength."

But without a frank and sincere return to the life of the Mystical Body of our Lord, sordid selfishness and self-seeking will frustrate all efforts to reform society.

"Men must observe anew," remarks Pope Pius XI, "the precepts of Him Who alone has the words of eternal life (cf. John vi. 70), words which, even though heaven and earth be changed, shall not pass away (cf. Matthew xxiv. 35). All those versed in social matters demand a rationalization of economic life which will introduce sound and true order. But this order, which We ourselves desire and make every effort to promote, will necessarily be quite faulty and imperfect, unless all man's activities harmoniously unite to imitate and, as far as is humanly possible, attain the marvellous unity of the Divine Plan. This is the

[1] Encyclical Letter, *Rerum Novarum*. [2] Ibid.

perfect order which the Church preaches with intense earnestness, and which right reason demands; which places God as the first and supreme end of all created activity, and regards all created goods as mere instruments under God, to be used only in so far as they help towards the attainment of our supreme end. . . . Now in effecting this reform, charity, 'which is the bond of perfection' (Colossians iii. 14), must play a leading part. . . . For, justice alone, even though most faithfully observed, can remove the cause of social strife, but can never bring about a union of hearts and minds. Yet this union, binding men together, is the main principle of stability in all institutions, no matter how perfect they may seem, which aim at establishing social peace and promoting mutual aid. In its absence, as repeated experience proves, the wisest regulations come to nothing. Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are 'one body in Christ, and every one members one of another' (Romans xii. 5), so that 'if one member suffer anything, all the members suffer with it' (1 Corinthians xii. 26). Then the rich and others in power will change their former negligence of their poorer brethren into solicitous and effective regard; will listen with kindly feeling to their just complaints, and will readily forgive them the faults and mistakes they possibly make. Workingmen, too, will lay aside all feelings of hatred and envy, which the instigators of social strife arouse so skilfully. Not only will they cease to feel weary of the position assigned them by Divine Providence in human society; they will become proud of it, well aware that every man by doing his duty is working usefully and honourably for the common good, and is following in the footsteps of Him, Who, being in the form of God, chose to become a carpenter among men, and to be known as the Son of a carpenter."[1]

Thus there will be a rebirth of that spirit which will enable men to use their possessions rightly:—

[1] Encyclical Letter, *Quadragesimo Anno.*

"If the question be asked," writes Pope Leo XIII, "how must one's possessions be used? the Church replies without hesitation in the words of the same Holy Doctor (St. Thomas Aquinas): 'Man should not consider his outward possessions as his own but as common to all, so as to share them without hesitation when others are in need. Whence, the Apostle saith, command the rich of this world . . . to offer with no stint, to apportion largely (IIa, IIae, Q. 66, art. 2). . . . It is a duty, not of justice (save in extreme cases), but of Christian Charity—a duty not enforced by human law."[1]

Pope Pius XI points out in his turn:—

"At the same time a man's superfluous income is not left entirely to his own discretion. We speak of that portion of his income which he does not need in order to live as becomes his station. On the contrary, the grave obligations of charity, beneficence, and liberality which rest upon the wealthy, are constantly insisted upon in telling words by Holy Scripture and the Fathers of the Church. However, the investment of superfluous income in securing favourable opportunities for employment, provided the labour employed produces results which are really useful, is to be considered, according to the teaching of the Angelic Doctor (IIa, IIae, Q. 134), an act of real liberality, particularly appropriate to the needs of our time."[2]

The result should be really useful, the Pope insists. Money invested in cinemas, for example, is productive of disastrous results. Of money invested in newspapers, which confuse and mislead people about the Divine Plan for order in the world, practically the same is to be said. On the other hand, papers fully and fearlessly Catholic, to enlighten people and direct reform, are a dire need; the investment of funds in the establishment of credit unions for small loans, like those of the United States, would be of immense value in helping to regulate the functioning of credit. It should not be forgotten either

[1] Encyclical Letter, *Rerum Novarum*. St. Thomas also writes: "Possessions are to be held separately; but on account of the virtue of the citizens, who will be liberal and generous to one another, they will be common in use" (In II Polit., lect. 4). This attitude implies a personal moral obligation binding on the person holding property. Cf. *De Principiis Functionis Socialis Privatae Proprietatis*, by P. J. Pérez Garcia, O.P., pp. 70 et seqq.

[2] Encyclical Letter, *Quadragesimo Anno*.

that the distribution of property demands that large departmental stores and multiple shops should not be allowed to oust the small traders who can give personal attention to customers. Big business aims at the concentration of property in a few hands. Property must be diffused.

WORKINGMEN MUST BE SAFEGUARDED AGAINST AGENTS OF SECRET SOCIETIES

Before passing on to examine the Communist ideal, one last point, in connexion with the Catholic reform of society, must be touched on. We have seen in an earlier chapter that the Communist *Internationale* is only a clever means by which vast bodies of workingmen can be manœuvred by leaders, more or less hidden, for objects, largely, if not completely, unknown to the rank and file. This aspect of modern life did not escape the vigilant eye of Pope Leo XIII. He referred to it in the Encyclical Letter, *Humanum Genus*, on Freemasonry, and again in *Rerum Novarum*. In the former Encyclical, after having extolled the Third Order of St. Francis, in which men are drawn on to

> "the liberty of the sons of God . . . the fraternity whose origin is in God, the common Creator and Father of all; the equality which, founded in justice and charity, does not take away all distinctions among men, but out of the varieties of life, of duties, and of pursuits, forms that union and that harmony which naturally tend to the benefit and dignity of the State,"

he went on to recommend the restoration and adaptation of the guild-system:

> "In the third place," wrote the great Pontiff, "there is a matter wisely instituted by our forefathers, but in course of time laid aside, which may now be used as a pattern and form of something similar. We mean the associations or guilds of workmen, for the protection, under the guidance of religion, both of their temporal interests and of their morality. If our ancestors, by long use and experience, felt the benefit of these guilds, our age perhaps will feel it the more by reason of the opportunity which they will give of crushing the power of secret societies. Those who support themselves by the labour of their hands, besides being, by their very

condition, most worthy above all others of charity and consolation, are also especially exposed to the allurement of men whose ways lie in fraud and deceit. Therefore they ought to be helped with the greatest possible kindness, and to be invited to join associations that are good, lest they be drawn away to others that are evil. For this reason, We greatly wish, for the salvation of the people, that, under the auspices and patronages of the Bishops, and at convenient times, these guilds may be generally restored. To Our great delight, sodalities of this kind and also associations of masters, have in many places already been established, having, each class of them, for their object to help the honest workman, to protect and guard his children and family, and to promote in them piety, Christian knowledge, and a moral life. And in this matter We cannot omit mentioning that exemplary society, named after its founder, St. Vincent, which has deserved so well of the poor. Its acts and its aims are well known."

Pope Leo XIII returned to this subject in the Encyclical, *Rerum Novarum :*

"Associations of every kind, and especially those of workingmen," wrote the Pontiff, "are now far more common than heretofore. As regards many of these, there is no need at present to inquire whence they spring, what are their objects, or what the means they employ. There is a good deal of evidence, however, which goes to prove that many of these societies are in the hands of secret leaders, and are managed on principles ill-according with Christianity and the public well-being ; and that they do their utmost to get within their grasp the whole field of labour, and force workingmen either to join them or to starve. Under these circumstances Christian workingmen must do one of two things : either join associations in which their religion will be exposed to peril, or form associations among themselves--unite their forces and shake off courageously the yoke of so unrighteous and intolerable an oppression. No one who does not wish to expose man's chief good to extreme risk will for a moment hesitate to say that the second alternative should by all means be adopted."

SUMMARY

This brief exposition of some Catholic lines of social reform may be fittingly concluded by the following passage from the Encyclical, *Rerum Novarum*, which forms at the same time an excellent summary of the ideas set forth.

"Those Catholics are worthy of all praise—and they are not a few," wrote Pope Leo XIII, "who, understanding what the times require, have striven, by various undertakings and endeavours, to better the condition of the working-class without any sacrifice of principle being involved. They have taken up the cause of the workingman, and have spared no efforts to better the condition both of families and individuals; to infuse a spirit of equity into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and the various classes which compose the State. It is with such ends in view that we see men of eminence meeting together for discussion, for the promotion of concerted action, and for practical work. Others, again, strive to unite workingmen of various grades into associations, help them with their advice and means, and enable them to obtain fitting and profitable employment. The Bishops, on their part, bestow their ready good-will and support; and with their approval and guidance many members of the clergy, both secular and regular, labour assiduously on behalf of the spiritual and intellectual interests of the members of such associations. And there are not wanting Catholics blessed with affluence, who have, as it were, cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading benefit and insurance societies, by means of which the workingman may without difficulty acquire, through his labour, not only many present advantages but also the certainty of honourable support in days to come. How greatly such manifold and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find therein grounds for most cheering hope in the future, provided always that the

associations We have described continue to grow and spread, and are well and wisely administered. Let the State watch over these societies of citizens banded together for the exercise of their rights ; but let it not thrust itself into their peculiar concerns and their organization ; for things move and live by the spirit inspiring them, and may be killed by the rough grasp of a hand from without."

THE COMMUNIST IDEAL

At the base of Marx's philosophy is the absolute contradiction that passive inert matter can give birth to reason and thought, that the material can produce the immaterial. To this evolution of the material, Marx applies the Hegelian laws of logic and logical development according to which contradictions present themselves inevitably and are reconciled in a higher synthesis. Thus a purely material evolution is directed towards the highest conditions of life and of social justice, towards the triumph of reason. Now it is the very height of absurdity that a purely material, irrational process can lead to the triumph of reason. No wonder the attempt to build up a social system on that impossibility is giving birth in Russia to untold misery and savage repression of human longings. But given that basis, the Marxian superstructure is rigidly in line. Let us see its salient points in turn.

The Marxian *idea* is that the mass of the material world produces or evolves men who are pure matter, but who in turn modify and change the matter of which future men are composed, by changes in the methods of production. Therefore all the matter of the world belongs to all the men equally and can belong to no one in particular. As there is no such thing as personality in our sense, owing to the possession of an immaterial, rational soul, there can be no such thing as a right to own permanently any of the means of production. Man may have things which perish in the use of them, like the animals, but, mere animal as he is, he has not the right to own land and productive goods in stable possession. He is simply brute matter evolving from the common earth and returning completely thereto. For Marxists, then, private property in the means of production is always exploitation.

There are no natures of things, differentiating them specifically and intrinsically. Everything is matter evolving under the action of human labour so that things are worth simply the amount of labour expended on them. And human labour, being the labour not of a person, differing specifically from the animals, but of a mere individual, belonging completely to the society, creates value for the society. Private ownership thus means the confiscation of the labour of others to one's own advantage. Communists, therefore, reject absolutely the teaching of the Pope, Leo XIII, in *Rerum Novarum:*

> "It is the mind or reason," writes that Pontiff "which is the predominant element in us who are human creatures, it is this which renders a human being human and distinguishes him essentially and generically from the brute. And on this very account—that man alone among the animal creation is endowed with reason—it must be within his right to possess things, not merely for temporary and momentary use, as other living things do, but to have and to hold them in stable and permanent possession. . . . When man turns the activity of his mind and the strength of his body towards procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates —that portion on which he leaves, as it were, the impress of his individuality; and it cannot but be just that he should possess that portion as his very own, and have a right to hold it without anyone being justified in violating that right."

Again, for Marxists, there cannot logically be any organization such as we Catholics understand by the family. Men are purely material, like the animals. They have sexual intercourse, as natural instinct inclines them thereto, but the children born of these unions belong to the Marxian World-State. There cannot, of course, be any question of a native land (*patria*) in the Catholic sense. Material man works and modifies by his labour the particular portion of matter assigned to him by the State-God, but all our language about continuing the spiritual traditions of our ancestors is simply meaningless bourgeois cant. Man is purely material and in due time, given the correct Marxian education, he will be exclusively concerned with matter and its modifications, as he should

be. Finally, there is no such thing as God or the Blessed Trinity or the Supernatural Life of Grace. The Second Person of the Blessed Trinity could not become man, for, as has just been said, there is no God and no Blessed Trinity. Our Lord Jesus Christ is just a mere clod of matter like the rest of us.

CONSEQUENCES OF COMMUNIST IDEAL FOR RELIGION, NATIONALITY, AND HUMAN PERSONALITY

Religion.

As is clear, the opposition between Communism and all religion, natural and supernatural, is complete. There can be no compromise. An animal can have no religion, for an animal cannot even know of the existence of God. Without that knowledge there can be no question of supernatural revelation. The Catholic Church, on the contrary, holds that human reason can arrive at the knowledge of God from the visible world and she teaches the truths revealed by Him. Marxian Communism may make a truce with religion for a time, from motives of expediency, but it can never logically abandon its aim of destroying every vestige of religion.

An important consequence of Marxism in the realm of morality requires to be stressed, for it is so utterly opposed, not only to Catholicism, but to sane natural reason, that people find it hard to believe that such things are actually taught. The moral law, the Ten Commandments, for example, have no meaning for Communists. For them there can, logically, be no such thing as an eternal law. Matter is evolving and must evolve in the direction of Communism. Accordingly, everything that contributes efficaciously to the construction of the Communist State is moral. Whatever is opposed to it is immoral. Thus the most violent and implacable suppression of every form of opposition, all that we call murder, lying, tyranny, is justified in their eyes if it is useful to the end—the triumph of Communism.

> "We deny all morality in the bourgeois sense," wrote Lenin, "for according to the bourgeois, morality had its origin in the Commandments of God. We affirm that we do not believe in God and we are well aware that when the clergy, the landowners and the middle-class pretended to speak in the name of God, they were in

> reality trying to defend their own interests as exploiters . . . our morality, on the contrary, is entirely subordinate to the interests of the proletariat and to the exigencies of the class-war. . . . We proclaim moral whatever serves to destroy the old exploiting form of society and group together all the workers for the creation of the new Communist society. For us Communists, whatever is useful for this struggle is therefore moral, whatever groups together the workers against every form of exploitation, even against the small landowner, for small ownership gives over to the individual what has been created by the labour of the whole society. . . . We do not believe in an eternal moral law. We denounce as lies all those legendary moral laws."[1]

It must be ever borne in mind that, for Communists, lying which favours Communism and Communist propaganda is not lying at all. It is not immoral, according to their principles, for Communists to dissimulate their real purposes under pretence of patriotism and zeal for national independence. On the contrary, if they can thus succeed in filling misguided young men with enthusiasm for Karl Marx and hatred of the restraining influence of the religion of our Lord Jesus Christ, their action is worthy of the highest praise in Communist eyes.

Nationality.

According to *The Communist Manifesto* of Karl Marx, "the supremacy of the proletariat will efface all national distinctions." Communists, therefore, will take part in a national struggle only as a matter of tactics. Logically, nationality can be for them only a pretence, for nationality supposes the possession of an immaterial soul. If the Communist State grants entire lingual autonomy it emphatically does not recognize cultural autonomy and liberty. The national cultures are allowed to remain national in form, but they must be proletarian in content.[2] Little by little, the logic of materialism will tend to wipe out national ideas, but there will come a reaction against this as against the other anti-human elements of Marxism.

That the acceptance of Marxism means logically the annihilation of nationality should be always kept in view

[1] Quoted in *Revue Thomiste* (1932), pp. 613, 614.

[2] Cf. *Nationalism in the Soviet Union*, by Dr. Hans Kohn. In the Soviet Union there are 185 peoples speaking 147 languages.

when we read appeals to James Connolly's nationalism. Connolly came under the influence of Daniel de Leon, one of the Jews engaged in the task of harnessing the workers of the world to the chariot of Karl Marx's Neo-Messianism.[1] Needless to say, James Connolly did not recognize the implications of Marx's ideas. The leading article of *The Worker's Republic*, 29th January, 1916, in which he said that he "accepted the family as the true type of human society," and insisted upon the fundamental agreement between his own views and those expressed by Father Laurence in the Trades Hall a few days before, is ample proof of this fact.[2] As James Connolly never had a chance of studying the philosophy or rather the theology of history from the point of view of the Mystical Body of Christ, he could not fully grasp that the one hope of realization of that solidarity of the members of a nation, about which he spoke so touchingly in the leading article already quoted, was through the life of the Mystical Body. Neither was he aware that the naturalistic revolutionary attack on the Mystical Body which began in 1789 is being pushed forward everywhere, now by Communism, now by Masonry, in the attempt to wipe out our Lord and His Church once for all. Would James Connolly knowingly consent to have his country serve as a mere pawn in the Marxian effort for Jewish world-domination ?

Human Personality.

As we saw, when treating of the Catholic ideal, a human being is both an *individual* and a *person*. *Individuality* is based on matter and therefore belongs to man because of his animal nature. *Personality* belongs to man because of his having an immaterial soul. Man alone amongst visible beings, can grasp with his intelligence and consciously desire with his will God, the Supreme Good. Thus, while all other visible beings move to their end, because they are impelled thereto by the current of the world in which they are immersed, man alone can dominate that current and turn directly to God. He resembles the angels in this respect. Liberalism and Romanticism have exagger-

[1] De Leon's name is mentioned with others similarly occupied on p. 344 of Lazare's book *L' Antisémitisme*. According to the *Dictionary of American Biography*, de Leon always pretended to be a Venezuelan Catholic.

[2] Cf. *The Social Teachings of James Connolly*, by Rev. L. McKenna, S.J.

ated this resemblance. There is, however, another aspect of his nature, by which man differs from the angel. Human nature, like animal nature, can be found realized in innumerable individuals of the same species, and these individuals are necessarily in relation with one another; in other words, they are obliged to form societies. First in order comes the family, which is for the propagation of life, and then civil society, which has for object the development of life. On account of his material nature and the propagation of that nature, through the inter-relation of different members of the same species, man resembles the lower animals. Communism and Socialism exaggerate this resemblance of man to the brute creation.

Man is, therefore, neither an angel nor a brute beast, but an intellectual or rational animal. Because man is an *individual* in the human species, he is an *individual* in civil society, a part or portion of the body politic. From this point of view, he is ordained to the welfare of the city as the good of the whole of which he forms a part; he is subordinated to the common good which, as such, is of a nobler, diviner order. But when we consider his destiny as a *person*, the rôles are reversed, for civil society is but a means in relation to a *person*. For every human *person* is ordained directly to God. Owing to man's *individuality*, economic (and political) organization is necessary, but it is required in order to favour the development of man's *personality*. Because Communism maintains that man is merely an animal, it thereby maintains that he is merely an *individual* and thus subordinates him completely to the economic organization of society. This is simply anti-human. For man is also a *person* to whose spiritual and eternal interests the economic (and political) arrangement of society is subordinate.[1] Catholicism is founded upon love of God and love of our neighbour for God. "Marxism is based upon the negation of love of God and of love of our neighbour. Marxism loves neither God nor man. It denies the existence of God and is pitiless towards man as towards a mere means and instrument."[2]

[1] Cf. article by M. l'Abbé Journet in *La Vie Intellectuelle* of October, 1929, pp. 103-105. Cf. also, notes to English Edition of *Trois Réformateurs* by J. Maritain, and *Culture latine et Ordre Social*, by Rev. M. S. Gillet, O.P.

[2] N. Berdiaeff, *Le Marxisme et la Religion*, p. 44.

PROGRAMME OF MARXIAN COMMUNISM

What are the measures to be taken to bring about the reign of the proletariat and set up the Marxian *régime?* We find them set forth in *The Communist Manifesto* of Marx and Engels in 1848 (French Ed., pp. 53, 54.) They are as follows :—

"(*a*) The State to take over all property in land. Rent of land to be applied to defray State expenses.

"(*b*) Stiff progressive taxes.

"(*c*) Abolition of right of inheritance.

"(*d*) Confiscation of the property of all rebels and of those hostile to the *régime* who leave the country.

"(*e*) Centralization of credit in the hands of the State by means of a national bank constituted with the capital of the State and enjoying an exclusive monopoly.

"(*f*) Centralization of the whole transport system in the hands of the State.

"(*g*) Multiplication of national industries. State plan for the amelioration of land.

"(*h*) Work obligatory for all. Organization of industrial armies, especially for agriculture.

"(*i*) Agriculture and industry are to be linked together. The difference between town and country must be gradually eliminated.

"(*j*) Free national education for all children. Education and material production are to be linked together, etc."

These measures are meant by Marx to be applied wherever and whenever possible. A knowledge of them and of the lines of reform insisted upon by the Sovereign Pontiffs is indispensable, in order to diagnose accurately the tendency of modern legislation.

The great means extolled by Marx for the triumph of his Neo-Messianism is the class-war. This is rooted in hatred of private property. Poor workers, victims of an anti-Christian capitalistic economic system, are urged on by Marx's followers to every form of action which can make the holding of private property difficult. Thus the way is prepared for the complete appropriation by the State-God of all property in the means of production. Of course, the prospect is held out to the workers of a

future, in which all will be supremely happy with very little work. The Garden of Eden is to reappear. Needless to say, the reality will be a savage army at the beck of officials treating the mass of the people with absolute brutality. The ideas of the dignity of human personality, and of the brotherhood of man in the Mystical Body will have been eliminated. The savagery of the Communist State will be far worse than that of the paganism from which our Lord redeemed us, for it will have rejected Him.

When speaking of Catholic ideals of economic organization we saw how strongly the Sovereign Pontiffs stressed the need for Catholic Workingmen's Associations and how emphatically they warned Catholics of the dangers to which workingmen's unions are exposed. In particular, they pointed out how easily such associations may be led against our Lord, by the agents of secret societies and by plotters skilfully concealing their final aims. In this connexion it may be well to point out that in the *Pravda's* account of the session of the Central Council of the Red International of Labour Unions, held in Moscow, in 1928, at which two men with Irish names were present,[1] the following resolutions (amongst others) were adopted in regard to Communist activities in Ireland :—

> "Revolutionary groups (affiliated to the Red International of Labour Unions, with headquarters in Moscow) shall be formed within the existing reformist unions . . . these groups must work in close touch with one another and form the basis of a Left Wing. . . . to fight against all attempts to form Catholic or other religious unions. . . ."

The *Pravda* of 3rd January, 1930, reproduced a letter from an Irishman with regard to the projected congress of the Krestintern (Communist Peasants' International) in which we read the following :—

> "We are following your work with the greatest interest and will co-operate with you in order to overthrow tyranny, against which it is possible to fight only on an international footing."

The *Imprecorr*, of 7th April, 1932, stated that

> "the situation is ripe for the formation and quick growth of a Communist Party which will organize the masses for revolutionary struggle on the basis of a clear class policy and strive for the unity of Ireland

[1] Jim Larkin and Jack Carney (Bulletin of Communist and Socialist Activities, June, 1932.).

through the formation of a Workers' and Peasants' Republic."

It is clear that the international plotters have succeeded in enlisting the services of some dupes in Ireland, with a view to the incorporation of our country in the Communist empire. These dupes will, of course, be ruthlessly flung aside, when they have served their turn.

C.—THE MODEL CATHOLIC SOCIAL CELL: THE HOLY FAMILY OF NAZARETH

When Catholic family-life is being attacked on every side, it is well for us Catholics to keep before our minds the model of family-life set up by God for our guidance and imitation. The disorder of modern society results in the passions of youth being played upon by numberless agencies. In the life of passion, it is the material element in us, the source of division and separation, that dominates. The results are inevitable; self-centredness and selfishness in every form are engendered. Young people come to refuse the sacrifices required of them by their own families and thus unfit themselves to be parents and heads of families later on. Again, there is, on the one hand, a revolt against work, due, in part, to the promptings of selfish laziness and, in part, to the propaganda which, as we have seen, affirms that, by State organization and direction, a new Garden of Eden, in which there will be little or no work, can be brought into existence. On the other hand, that very organization and direction, wherever attempted, deforms the whole idea of work by subordinating man to production and production to financial schemes. It has been thought well, then, to put before readers of this work something about the model of Catholic family-life, the Holy Family of Nazareth, and then to study Jesus, God and Man, especially as Workman, utilizing some of the documents in which the Sovereign Pontiffs have spoken to us of the Holy Family and its Members.

THE HOLY FAMILY

In the Apostolic Letter, *Novum Argumentum*, "On the Holy Family," November 20th, 1890, Pope Leo XIII insists on the fact that the Holy Family is the model of those domestic and social virtues required for the regeneration of human society:

"We are confident," wrote the learned Pontiff, "that all the faithful, once they understand that, in honouring the Holy Family, they are venerating the mystery of the hidden life which Christ led in the society of His Virgin Mother and St. Joseph, will be greatly stimulated to increase the fervour of their faith and to imitate the virtues which shone forth in the Divine Master, the Mother of God, and her most holy Spouse. These virtues, as We have more than once pointed out, obtain the reward of eternal life and at the same time advance the prosperity of domestic and civil society, which is so grievously disturbed at the present time. The common good of the State, of which the family is the foundation, necessarily follows, when the families which compose it live holily. But Our confidence increases still more, when We reflect that the members of the society of the Holy Family, of which We have just spoken, by assiduously imploring help from Christ, our Lord, through the merits of His Virgin Mother and St. Joseph, will undoubtedly receive gracious assistance to live holily and to rejoice that in their homes concord, charity, patient endurance of adversity as well as good morals flourish."

The same Pontiff returns to the inculcation of those ideas in the Brief, *Neminem fugit*, of June 14th, 1892[1]:

"When God in His mercy," he wrote, "had determined to carry out the redemption of the human race, a work which had been longed for down the ages, He so arranged the nature and order of that work that its very beginning should present to the world the august spectacle of a divinely-constituted Family, in which all men should behold a most perfect model of family life, displaying every virtue and radiating perfect holiness. Such was the Family of Nazareth, in which the Sun of Justice lay hidden until He allowed the fulness of His light to flash forth over all people: Christ, our God and our Saviour, with His Virgin Mother and St. Joseph, who occupied the place of father to Jesus. It is certain that all the praise and glory to God which mounts up from mutual love, from holiness of life and

[1]Lessons of the Second Nocturn of the Feast of the Holy Family, Jesus, Mary and Joseph.

from the exercise of piety in domestic society and family life, were to be seen at their highest in that Sacred Family, which was to be the model for all others. It was, accordingly, so constituted by a benign counsel of Providence that all Christians of every rank and situation, if they turn their thoughts to this Holy Family, may be drawn to the practice of every virtue, seeing that it displays them all. Fathers of families have in Joseph an illustrious example of vigilance and practical foresight. In the Most Holy Virgin, Mother of God, mothers have a perfect model of love, modesty, submission and perfect fidelity. In Jesus, Who was subject to them, children have a divine exemplar of obedience to admire, adore and imitate. People of noble birth will learn from this family of royal lineage how to be temperate in prosperity, and in affliction to retain their dignity. The wealthy will learn from it how much virtue is to be preferred to riches. Workingmen, and all those who are keenly afflicted by family cares and the meagreness of their resources, if they turn their eyes to those Holy Ones who formed the domestic society of the Holy Family, will have reason to be pleased rather than grieved with their lot. In common with the Holy Family, they have to toil and meet the difficulties of daily life. Joseph had to provide for the needs of his family out of his wages. The Divine Hands themselves had to ply the artisan's tools. No wonder then that wise men possessing great riches should wish to get rid of them and should elect to live in poverty with Jesus, Mary and Joseph. Rightly and appropriately has the cult of the Holy Family come into vogue amongst Catholics and each day that passes sees it increase. The proof of this is to be seen in the establishment of associations of Catholics under the invocation of the Holy Family, the special honour paid to it, and especially the privileges and favours granted by Our Predecessors in order to stir up devotion towards it. This cult, already in honour in the seventeenth century, was widely propagated throughout Italy, France and Belgium, and spread through almost all Europe. Thence it crossed the wide expanse of the Atlantic to America, extended through the length and breadth of Canada, and flourished under happy auspices. For Christian families nothing more salutary or more

beneficial can be conceived than the example of the Holy Family, which is the embodiment of all the domestic virtues in their highest perfection. Therefore let fervent prayers from every fireside be addressed to Jesus, Mary and Joseph. May They graciously listen to them, maintain charity, regulate conduct and spur on to virtue in imitation of Themselves! May They soften and make more bearable the hardships which meet poor mortals on every side!"

In the Encyclical Letter, *Quamquam pluries*, August 5th, 1889, St. Joseph is held up as the special model of workingmen:

"Proletarians, workingmen, and all those whose worldly means are small," wrote Pope Leo XIII in that Encyclical, "have a special and peculiar right to turn to Joseph and find in him a model for imitation. Though a man of royal blood, husband of the greatest and holiest of all women and held by men to be the father of the Son of God, he yet passed his life toiling as an artisan in order to procure what was necessary for the upkeep of his home. Therefore the condition of those whose means are slender is not despicable. Not only is manual labour not dishonourable, but it can be of sublime dignity, if coupled with virtue. Satisfied with his scanty possessions, Joseph endured with a calm and lofty spirit the hardships which are the inevitable accompaniment of slender means, thus following the example of his Son, Who, though Lord of all, took the form of a slave and subjected Himself of His own free will to the greatest want and indigence. The poor and all those who live by the work of their hands ought, by meditating on these things, to sustain their courage and maintain a correct outlook of life. They certainly have the right to raise themselves above want and improve their condition, by every legitimate means, but neither reason nor justice permits them to overthrow the order established by Divine Providence. Nay more, to have recourse to violence, and by sedition and rioting to attempt to bring about a change, is extremely foolish, as it causes the very evils, from which relief is sought, and even most of the time makes them worse. Let the poor, then, if they are wise, not place any reliance in the promises of seditious men, but trust in the example

and patronage of St. Joseph and in the maternal charity of the Church, which is ever exercising a most solicitous care for their welfare."

THE BLESSED VIRGIN MARY, MOTHER OF GOD

A few extracts from the Encyclical Letter, *Magna Dei Matris*, September 7th, 1892, of Pope Leo XIII, will bring before us at the same time the virtues of our Blessed Mother and the efficacy of the beautiful devotion of the Rosary, so dear to Irish families in the past:

"The Christian," writes the great Pontiff, "is so absorbed by the various occupations of life and so easily distracted by things of little moment that, unless he is often warned, he forgets little by little the most important and most essential matters. Hence it happens that his faith languishes and may even fail altogether. To preserve her children from this great danger of ignorance, the Church neglects none of the means suggested by her solicitude and watchfulness, and the Rosary in honour of Mary is one of the chief remedies to which she has recourse, in order to come to the aid of faith. The Rosary, in point of fact, along with a most beautiful and fruitful form of prayer recited in accordance with established order, brings before our minds in succession the principal mysteries of our religion for our contemplation and veneration. In the first place, come those mysteries by which *The Word was made Flesh* and in which Mary, Virgin and Mother, carries out her office of Mother with holy joy. Then succeed the bitter sorrows, torments and death of the suffering Christ, by which He paid the price of our salvation. Finally, in the glorious mysteries we behold His triumph over death, His Ascension into heaven, the coming of the Holy Ghost, together with the radiant splendour of Mary welcomed beyond the stars, and the eternal glory of all the elect, in company with the Mother and the Son. By the recital of the Rosary, these wonders are often and assiduously brought before the minds of the faithful in regular order, nay, they may be said to take place before their very eyes. Thus it is that the Rosary fills the minds of those who recite it with an ever-renewed sweetness of devotion, producing almost the same impressions and emotions as they

would feel, if they were listening to the very voice of their most merciful Mother, explaining the mysteries to them and urging them along the path of salvation. Accordingly, it does not seem an exaggeration to affirm that those persons, families and peoples, amongst whom the practice of reciting the Rosary has remained in honour, need not fear loss of faith through ignorance or the pestilential errors of our times.

"The Church hopes also for another and not less important blessing for her children from the recitation of the Rosary, namely, the bringing of their lives and conduct into harmony with the rules and precepts of our holy Faith. . . . The contemplation of the mysteries admirably conduces, by stirring up souls to the pursuit of virtue, towards bringing about the happy result of action and life in accordance with the faith we profess. What a sublime and lofty example does not the work of salvation of our Lord Jesus Christ offer us on all points. . . . It is not possible that one should consider attentively such proofs of immense love of us, on the part of our Redeemer, without our hearts being stirred with gratitude towards Him. The force of purified faith will be so great that, our minds being illuminated and our hearts vividly affected, we shall be wholly drawn on to follow in the footsteps of Christ, in spite of all obstacles. Thus we shall be able to proclaim with St. Paul: 'Who then shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?' (Romans viii. 35). . . . 'And I live, now not I but Christ liveth in me' (Galatians ii. 20). Along with the mysteries of Christ, Who was both God and Man, we have before our eyes (in the Rosary) the spectacle of the mysteries of His most Holy Mother, lest, being conscious of our own weakness, we should fail, through fear, to imitate the sublime examples He puts before us. She was descended, it is true, from the royal house of David, but she had nothing left of the wealth and magnificence of her ancestors. She lived an obscure life in a humble village, under a still more lowly roof, all the more content with her obscurity and poverty, because she could thus the more freely raise her mind to God, and the more closely adhere to Him, Who is the highest and most desirable Good. . . . God, therefore, in His Wisdom

and Goodness, has given us in Mary a most suitable model of every virtue. When we fix our eyes and thoughts on her, we are not, so to say, dazzled by the splendour of the divinity and discouraged, but rather, being drawn on by the close tie of a common nature, we strive more confidently to imitate her. If with her especial assistance, we give ourselves up fully to the pursuit of this ideal, we shall assuredly succeed in reproducing in ourselves, at least in outline, her mighty virtue and holiness, and by imitating the wonderful conformity of her life to all the counsels of God, we shall be permitted to follow her to heaven. . . . Therefore, true Christians should often have their Rosary in their hands and should recite it, at the same time piously meditating on the mysteries. In the Rosary are appropriately and suitably united together an excellent form of prayer, one well-adapted to be a powerful instrument for the preservation of our faith, and a remarkable example of perfect virtue."

THE WORSHIP OF JESUS, THE HUMBLE WORKINGMAN OF NAZARETH

In all worship there are two elements: the person honoured and the motive on account of which the person is honoured. In other words, in every cult we must distinguish between the material object and the formal object to which our worship is directed. By material object of a science or art or virtue we understand the subject-matter, without further qualification, with which that science or art or virtue deals. By formal object of a science or virtue we understand the aspect under which it apprehends its object or that which it looks at primarily in the material object. In the cult of Jesus-Workingman, what are the material and formal objects? Worship is an act of the virtue of religion. Now the act by which we honour our Lord as Workingman has for *total* material object the Adorable Person of the Word made Flesh. It honours Jesus, God and Man, and would consider as a horrible sacrilege the separation of the Humanity of the Saviour from His Divinity. The Human Nature of our Lord since the Incarnation has never been and shall never

be separated from the Person of the Word, Who possesses it and directs it in all its actions. The *particular* material object of our worship of Jesus-Workingman is our Lord considered specially as Workman. In this worship, the Catholic contemplates the Saviour during the long years of His life at Nazareth spent in accomplishing the tasks that were demanded of Him. The formal object of this cult is the excellence of the Divine Person, Who toils and works. Jesus-Workingman is truly and really God. By reason of the Hypostatic Union, uniting Divinity and Humanity in the Unity of the Divine Person of the Saviour, the state and the labours of the Workingman of Nazareth have been divinized. The human work of our Saviour is, at the same time, divine work. The human work of Christ belongs to the Divine Person of the Word, Who has the entire responsibility for it. Thanks to His Humanity, the Word was a Workingman at Nazareth and His work was both human and divine. Because it belongs to the person of the Word, the human work of the Saviour infinitely surpasses the activity of every creature. It is a legitimate object of our worship.

Now the *remote* or *total* material object and the formal object of the Catholic worship of our Saviour never change. All the feasts of the year honour the Person of our Lord and honour Him on account of His Divinity. But the *particular* and *special* object of the homage offered to our Lord by the Church is not always the same. The immediate object of the devotion of Jesus-Workingman is not identical with that of the devotion to Jesus in the manger at Bethlehem or with that of the worship of the Child-Jesus amongst the Doctors. In our day, when workingmen are urged on to deny the reality of original sin and to revolt against the order of the world, the worship of Jesus as Workingman seems peculiarly appropriate. He freely chose to become a workingman, with that same love with which He accepted a life of poverty and humiliation, "Who having joy set before Him, endured the cross, despising the shame" (Hebrews xii. 2). The Catholic Church is represented by Communists and Socialists—conscious or unconscious agents of financial schemers—as the Church of the rich and not of the poor. In many countries, workingmen have been caught by the propaganda and have turned against the Church. "The greatest scandal of the nineteenth century is that the Church has

lost the working-class," said Pope Pius XI to l'Abbé Cardyn.[1]

Has the Church shown that she approves of this devotion aiming at the preservation of workingmen from the contamination of naturalism and at the restoration of the Christian concept of work? Yes. Towards the end of 1917, Pope Benedict XV urged l'Abbé Schuh, who was in charge of a parish of workingmen at Geneva, to "make Jesus-Workingman known everywhere and preach the great examples of Nazareth: obedience, work, and fidelity to duty." Later on, the same Pontiff raised the *Apostolic Work of Jesus-Workingman*, erected at Geneva, to the rank of *Primary* or *Central Work* for the entire world. Pope Pius XI urged l'Abbé Schuh, in 1923, to obtain the signatures of the Catholic Hierarchy to a petition for the institution of a feast in honour of Jesus-Workingman. On June 15th, 1927, the Abbé presented His Holiness with three volumes containing the names of thirty-three Cardinals and of five hundred and sixty Bishops requesting the institution of this feast. Finally, by an Apostolic Letter of July 11th, 1928, His Holiness Pope Pius XI transferred the principal seat of the *Apostolic Work of Jesus-Workingman* from Geneva to Rome, in the house of the Master-General of the Dominican Order. Henceforward the work, so valiantly begun by l'Abbé Schuh, is to be under the jurisdiction of the Master-General of the Dominicans, and its development is confided to the sons of St. Dominic.

[1] Quoted in *Jésus-Ouvrier, Doctrine et Culte*, p. 67, by l'Abbé J. B. Bord. This excellent little work has been freely utilized in these few pages about the devotion to Jesus-Workingman.